565 554 461 Seiyids do not carry arms,[1] nor have they troops to support them, so that instead of relying on the sanction of arms to maintain their authority they rely on their descent from the Prophet and the reverence which is given to them on account of their ancestry. They are extremely jealous of their privileges as Seiyids; realizing that their influence depends on the respect shown to them, they adhere keenly to such customs as the kissing of their hands and avoid any form of manual labour. They are usually comparatively well educated, and exercise influence on this account.

000 Some years ago a movement started in the East Indies to restrict the power of the Seiyids. It is said to have had its origin in a squabble over a school, but its roots were deeply set in the growing contact of the Hadhrami immigrants with western influence which produced a liberal class keen on modernisation. The Seiyids were innately conservative and mistrusted the encroachment of western civilization. It cannot be said that the struggle between the church and the laity is yet over, but it is apparent that the victory will ultimately be with liberal tendencies rather than diehard conservatism. According to most accounts the 'Irshadis, as the rebels against ecclesiastical predominance termed themselves, never set up actual organizations in the Hadhramaut itself, but there is no doubt that their tenets have made considerable headway there.

565 554 In Qu'aiti territory the influence of the Seiyids has officially gone. They are not allowed to interfere in politics though they are given respect for their descent. As long as the majority of them adhere to their mediaeval ecclesiasticism it is clearly right that they should be out of power. Unofficially, however, some of the best of them still play an important and indeed essential part in those districts not yet under direct Government control. In Kathīri territory they have more influence, but the leading families have moved with the advancing tide of progress, allied themselves with the forces of law and order, and are amongst the keenest advocates of modern methods in the country.

Sheikhs.

793 565 554 162 Before the advent of Seiyid Ahmed bin 'Isa in the ninth century and the gradual growth of the religious influence of the Seiyids, the Sheikhs were the principal ecclesiastical influence in the country. They probably took the place of an earlier ecclesiastical hierarchy formed by the priesthood of the old religion. Though they definitely take precedence after the Seiyids, they resemble them in that they exercise much the same privileges. Like them, they are a very much respected class, are better educated than the tribesmen, and do not as a rule bear arms.

565 162 The principal families are: Al 'Amūdi living in Du'an, Āl Is-hāq, Āl Bā Wazīr living at Gheil, Wadi al 'Ain, and other places, Bā

[1] There are in fact a few families of Seiyids who do carry arms and are indistinguishable from Beduins.

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a gratuity (dihn, lit. oil, sesame-oil being intended [5]) for the carpenter (nadjdjār), and the architect mu'allim. In Tarīm I dealt with a carpenter called 'Awaḍ Bā Ḥašwān of the Āl Bā Ḥašwān all of whom were carpenters, apart from a few silversmiths. 'Awaḍ knew of eight ancestors who were carpenters. This gratuity (taġrīb) *pourboire* or *douceur* is usually a riyāl or two [6]. One says for instance, DI ḳahwah lak, 'this is a little present for you', or Bā A'ṭīk ḳahwah yābisah, 'I'm going to give you a little present of money'.

When the house is actually being built, the neighbours bring the ḥaddāmīn who are working on it a copper kettle (dallah [7]) full of coffee, as an ikrām lak, 'a kindness to you', as master of the house. In Tarīm being a neighbour implies unwritten duties rather more obligatory than such kindnesses as obtain between neighbours in Western Europe. Each time the coffee comes the workmen halloo (yiḥawwilūn), and sing formulae of the type quoted supra, and they cease working until they have finished the coffee [8]. The people of the Quarter [9] used to make a big copper ṭuss (derived from the Persian tašt) of ḳahwah, carried in a basket with two handles, for the builders, as a kindness to the owner of the house (ikrām li-ṣāḥib al-bait) at the Day of the Foundation (Nahār al-Sās). In return the master of the house would give them a little money present.

When the doors and windows of the house are completed, the carpenters get a meal (ġadā) or entertainment over and above their salary. At the completion of the building of the house, the mu'allim gets a customary present (luh 'ādah) which is called ḳuṣū'ah, and which is usually about ten riyāls. The term is applied to any such present given to terminate a job of work, or to terminate an engagement.

There is a law (ḳānūn) amongst the carpenters, (and one similar amongst the builders), that if you are tired of your carpenter, or

[5] In Aden bribery is euphemistically known as ḥakk al-salīṭ, ḥakk al-ḳahwah.

[6] For the riyāl or Maria Theresa dollar, see R. Andree, *Zur geographischen Verbreitung des Maria-Theresa Thalers*, *Mitt. der K. K. Geogr. Gesellschaft in Wien*, xvii (1874), p. 267-71.

[7] A small example of the South Arabian dallah, I brought back to the Museum of Archaeology and Ethnology, Cambridge.

[8] Ḥaḍrami coffee is made from the husk, a few berries, ginger and other spices.

[9] See my art'le in *Le Muséon* cited above.

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fall out with him, or find that he is not doing his work properly, you give him ḳuṣū'ah, and then dismiss him. Unless you do so, you will find that another carpenter will not come and work for you. If you tried to employ a different carpenter the latter would ask about the first carpenter and make sure that he obtained his ḳuṣū'ah before he left you. The Bā Sumbul (or Sumbil) who make stone querns, pestles, and work stone of all kinds, and the Baḳḳārah (cattlemen, ploughmen) will not allow you to change the particular member of their group who works for you at all. The only exception made is if you have had to dismiss the man you were employing, for laziness, incompetence, or disobedience; then you inform the next man you wish to employ of your reason for dismissing his predecessor. The new employee in turn ascertains from the man you have just dismissed that what you say is true, and if your case is just, he will come and work for you. This system is however confined to the two classes last mentioned only. The poet 'Askūl says : —

Wa'rdja' takhabbar 'ala 'l-wakkār
Lī šāll mawḳaruh li-'l-aḥdjār
Bā Šumbil illī yabī' al-sufūn.

Come ask about the stone worker
Who to the stones bears his hammer
Ba Sumbil who sells column-drums.

This faḥīdah of the Bā Sumbil has the moropoly in making stones for columns (safan), pestles (ḳuṣrah), etc. They live in the suburb known as 'Aidīd. They do not allow any one else to carry on this work, and I am informed that they can even take people to court for infringing on their monopoly. The Baḳḳārah too have a similar monopoly in their profession.

As evidence of the power of the guilds of workmen in Tārīm the following incident is relevant. Some time before the advent of the British to Ḥaḍramawt, the Sultans of Tarīm, some of the wealthier saiyids, and others who were then constructing the large palaces for which it is famous, determined to lower the wages of the builders there. So they brought them together, and told them that they had resolved to make a reduction (nuḳṣān) in their wages. The builders refused. The Kathīrī Sultan however, consenting that